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Book Reviews.

The Book of Job. The Book of Ecclesiastes. By PRINCIPAL J. T. MARSHALL, D.D., Manchester Baptist College, England. Philadelphia: American Baptist Publication Society, 1904.

These two little volumes by Principal Marshall begin very happily the series of Old Testament commentaries which the American Baptist Publication Society proposes to produce. In consequence of the brevity demanded by the series, the commentary proper in both of these volumes is very condensed, but condensation has not caused the author to neglect the explanation of any important or difficult passages. In view of the limited space, some may be inclined to question the wisdom of the publishers in printing the texts of the A. V. and R. V. (British) in parallel columns at the head of the page; and others may question the wisdom of the author in loading his pages with so many references to the views of other commentators. The accumulation of abbreviations, and especially the use of abbreviations which are not explained in the introductory list, scarcely save enough space in a series of this kind to compensate for the inconvenience which they occasion to the reader. For a second edition, the abbreviations, and the printing and transliteration of the Hebrew words used, should be carefully revised.

The introductions to both of these commentaries are interesting and valuable; it is of them rather than of the detailed interpretation that we shall speak.

In dealing with Job, Dr. Marshall regards the literary arguments as of little consequence and lays all stress on the development of theological ideas. The application of this canon leads him to the conclusion that the book of Job is a composite work in which at least distinct strata of theological belief may be recognized. The original book contained the prologue without the account of the heavenly councils, the colloquy, chaps. 3-27, and the epilogue, 42:10-17, in which the naïve theory that only the wicked suffer adversity is rejected. It admits that the righteous may suffer, but yet insists that the wicked must be punished in this life, and that the adversity of the righteous can be only temporary and must be followed by restitution and prosperity. To this was added a second stratum, chaps. 28-31; 37:1-42:9, which brings the assurance of the divine benevolence, but despairs of the reconciliation of this benevolence with the existence of moral

evil because the arrangement and management of the universe are too complex for human comprehension. The speeches of Elihu, chaps. 32-37, were then affixed as a third stratum, with the added idea that suffering is intended for moral discipline. The book was completed by the addition of the account of the heavenly councils in chaps. 1 and 2, which suggests the thought that the righteous may be called upon to suffer for the glory of God.

It must be admitted that Dr. Marshall has made a strong argument, and has suggested an arrangement of the book which seems plausible. Whether it will bear the strain of close examination and criticism may perhaps be questioned. In the colloquy in the first stratum the author suggests a new theory to account for the absence of the speech of Zophar in the third cycle. Against the text, he would assign chap. 25 to Zophar and unite with it 26:7-14, and would find the third speech of Bildad (whom he has crowded out of chap. 25) in the short passage 24:18-21, which in our present text seems to belong to Job, but which "flatly contradicts Job's usual sentiments," as has long been recognized. The first stratum, Dr. Marshall thinks, may have been written in the period following the expedition of Tiglath-pileser against the tribes on the east of the Jordan in the time of Ahaz. The latest part he holds may conceivably have been written as late as the time of Malachi, but, on account of the close connection between Isa., chap. 53, and the idea of vicarious altruistic suffering contained in the prologue, he prefers a date soon after the return. This view is strengthened in his mind by his belief that the sacred books were collected and rewritten shortly after the return. It is hard to understand how with his views on the development of theological ideas he can maintain such a theory in the face of recent investigations as to the real character of the period in Jewish history from Haggai and Zechariah to Nehemiah.

In his discussion of Ecclesiastes Dr. Marshall thinks that the data do not permit the assignment of the book to any definite date. It must, however, be later than Malachi, and earlier than the Wisdom of the son of Sirach or Ecclesiasticus. The purpose of the book was to "conserve Judaism against the inroads of Greek civilization, luxury, and vice." By the method of the "goad" and the "nail or stake" (12:11), the goad to stimulate to active inquiry and the stake to restrain within limits those who are restive under the goads, Koheleth seeks to convince his compatriots that to forsake the fear of God would only intensify their misery. As against the divisive hypotheses of many recent writers, Dr. Marshall maintains the unity and integrity of the entire book, with the exception of 12:8-12, which some later sage has inserted in commendation of Koheleth.

The assumption of the name of Solomon by Koheleth is explained and justified on the theory that Koheleth actually believed himself to be a sort of Solomon *redivivus* and hence qualified to speak in the name of Solomon. This view the author ingeniously defends by calling attention to the fact that John the Baptist came in the spirit and power of Elijah, and that the Jews held that Elijah, or Jeremiah, or one of the prophets, had reappeared in the person of Jesus. In view of the extensive employment of pseudonyms by the writers of the centuries just preceding the Christian era, one may ask whether this theory is not more ingenious than convincing.

WALTER R. BETTERIDGE.

ROCHESTER THEOLOGICAL SEMINARY,
Rochester, N. Y.

An Introduction to the Bible for Teachers of Children: A Manual for Use in the Sunday Schools, or in the Home. By GEORGIA LOUISE CHAMBERLIN. Chicago: The University of Chicago Press, 1904. Pp. xxxviii + 206. \$1.

Many who have passed through a painful process of reconstruction of thought, necessitated by adopting the conclusions of historical criticism of the Bible, have wondered whither the children of today can be taught in such a way as to spare them similar perplexities. To all such Miss Chamberlin's *Introduction to the Bible for Teachers of Children* should be most welcome. The book is written from the standpoint of the moderate school of criticism, and presents the biblical material in such a way as to make it clear that the point of view of a reasonable criticism is the natural view also for the unprejudiced minds of children.

In form of presentation the book is far removed from "Biblical Introductions," technically so called, yet the result of its inductive method of study must be the acquisition of as large an amount of knowledge, belonging strictly to the field of biblical introduction, as can possibly be acquired by ordinary children at the age of twelve years. The effort to give young people of this age a general introduction to any great literature may seem chimerical to those who are familiar with the fragmentary material and method of present Sunday-school courses, or even with the public-school beginning courses in literature.

The author does not expect more than a good teacher, in a school where there is a reasonable spirit of work, can accomplish in securing a "handling knowledge" of the Bible, together with the memorizing of a number of